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WOL 10, NO. **52**.

WINNIPEG. MANITOBA, WEDNESDAY, DECEMBER 27, 1893.

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At Christmas time
When the frosty rim?
Lies white on ev'ry tree,
Then in and out
I go popping about
Yes! That is the time for me!
I poke up those
Inclined to doze,
And cry, "What's doing here?
Wake up! Wake up!
For a loving cup
And a share of our Christmas cheer?"

The bells they swing,
And speak as they ring
Of peace and goodwill towards man;
They suggest good wishes
And certain good dishes
We'll all enjoy if we can.
But some will grumble,
Andsome will mumble,
"Nobody cares for me!"
Awake! Awake!
Here's a hand take
That a friend holds out to thee.

When the bells do ring
I'm off on the wing,
A sprite both merry and moral.
For I brighten up life,
And I patch up every quarrel;
For some grow musty,
And cry, "Oh, dear, oh, dear!"
But ho, ho, ho!
They mustn't do so
At this blessed time of the year.

A PROTESTANT ON THE P. P. A.

The following letter is reprinted from the Globe.

Sir,-It is now many years since Dean Swift's experience led him to write:

make them love, one another."

cute without pity, for a religion whose ridings elect Protestant M. P.'s, not one riding with a Protestant majority sends creed they do not understand, and whose precepts they habitually disobey." If there are any persons in Canada,

either Protestants or Catholics, who can fairly be classified with those described by Swift or Macauley in the sentences quoted above, it is not to them that these words are addressed. I only seek to reach the attention of those-be they Conservative or Liberal, Catholic or Protestant—who desire to see Canada the return to be made by the P. P. A. is united, happy and prosperous, and who to exclude all Roman Catholics from united, happy and prosperous, and who wish to harmonize, and not to intensify, the differences of race and creed among our people.

Some few observations which I recently made, on my responsibility as a public man, respecting the P. P. A., have evoked several attempts at defending that organization. They have for the most part been in the shape of anonymous letters to the press, and the authors seem to desire to hide their identity, though one would suppose that a worthy cause could bear an open defence. There was, however, one article published in the Mail, as a news item, under the heading "The Canadian P. P. A.; Its Principles, Membership, and Position," and, as it has every appearance of being an authoritative defence. I will refer to it presently.

In considering the effect of arousing animosity between the Protestants and the same time it suggests to us the folly and danger of any attempts by a majori-ty to oppose 40 per cent. of the people. In many respects Canada can be compared with Switzerland, where the peoand patriotic country than that brave little Republic. But is there cause for concerned, and therefore he needs no the most nervous of Protestants to fear secret lodge in which to conspire. that the growth of the Roman Catholic population, either in Canada or Ontario, is going to overwhelm the principles of the Reformation? Let us examine the census again.

The comparison of the census of 1881

as the Roman Catholic, the Presby-terians three times as much, and the Methodists eighteen times as much.

Let us next take the actual increase of the same our denominations in Ontario from 1881 to 1891. We find Roman Catholics increased 37,000; Church of England increased 18,000; Presbyterians increased 45,000; Methodists increased 62,000; total, 115,000.

Surely the ever-watchful and nervous be equal to the emergency.

It is not contended, I believe, that the P. P. A. is to be an instrument for the conversion of Papists, or the saving of their souls. Its aim is to accomplish rather the temporal injury than the spiritual good of the two millions of members of that Church among us. It seeks to keep them out employment in business, and to disqualify them from being eligible for any political positions.

To quote from the "principles" of the association as set forth in the Mail, we have this avowal:—

"6. It is in our opinion unwise and unsafe to appoint or elect to civil, politi-cal, or military, office in this country, men who owe supreme allegiance to any foreign king, potentate, or ecclesiastical power, and who are sworn to obey that

It cannot be denied that this extraordinary language is intended to refer to all our Roman Catholic fellow citizens. If it were necessary to prove that such is the intention, it could be done by referring to the form of oath which appears in the ritual of the association. The candidate for admission is made to

"That I will not employ a Catholic in any capacity if I can procure the services of a Protestant," and "that I will not countenance the nomination in any caucus or convention of a Roman Catholic for any office in the gift of the Canadian people, and that I will not vote for, nor counsel others to vote for any Roman Catholic, but will vote only for a Protestant: that I will endeavour at all times to place the political positions of this Government in the hands of Protes-

At a later day, Macauley, after a lifestime of historical research, gave it as his opinion that "the experience of many ages proves that men may be ready to right to the death and to persea Roman Catholic to Parliament. Would it not be fair to tell these honest truths to a candidate before asking him to take less generous in their treatment of Roman Catholic candidates than they

should be. For the liberal treatment of Protestants by Roman Catholic constituencies every elected or appointed position in Canada. It is necessary to point out the absolute folly as well as the wickedness of such a proposition. It would involve the disqualification and disfranchise-ment of over 40 per cent of our fellowcitizens who contribute to the support of the country—and that, of course, could not be done without civil war. Any attempt to disqualify a British subject on account of his religion would be promptly put down by the whole power of the British Empire, which claims to lead the civilization of the world, and would never permit any of its possessions to relapse into the state of barbarism proposed by the P. P. A. for this good Province of Ontario.

The Protestants in Canada are not an ignorant nor a disorganized body. They all have their freely chosen clergy, who are a competent and able class, devoting Catholics of Canada, or the prudence of doing so, regard must be had to the relative numerical strength of those bodies. The last census shows that we have a secret reliable to the superseded by a secret reliable to the supersed by a secret reliable to the supersed the supersed by a secret reliable to population of five millions, whereof two millions are Roman Catholics. This proportion should not fill any but the most his citizenship. His influence for good timid of Protestants with alarm, and at is felt in politics, and it was never before is felt in politics, and it was never before sought to supersede it until the P. P. A. was organized. Do they take the clergy into their confidence? Far from it, for they could not trust that educated class hem and the arrangement of natural to co-operate with them in their dark and artificial flowers in front of the altar ple are divided as much as we are in race, creed and language. Yet there is is seldom so cowardly as to conceal his not in the world a more united, peaceful conscientious views upon public questions where either religion or morality is

I admit that there often arises in Canada religio-political questions, such as those connected with Separate schools, and it is desirable that these should always receive the freest and fullest discussion. But in order that legislatures with that of 1891 gives the following as the proportion of the growth of each denemination: Roman Catholic increased lutely necessary that atl arguments produced in the proportion of England .08 per each constraint of the proportion of the growth of each denemination: Roman Catholic increased lutely necessary that atl arguments produced in the proportion of the growth of each denemination:

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different views of different sides, so that in the end truth and justice may prevail. Concealment of arguments show a weak cause. Secret one-sided discussion is the fertile parent of prejudice, falsehood, hatred and bigotry.

While the miserable programme of the

P. P. A. is absolutely impossible of accomplishment, yet its system and efforts have a direct tendency to sow seeds of strife and rancour among cur mixed creeds and races. If all respectable and hepherds of the Roman flock will be patriotic Canadians fail to unite and filled with alarm at the dangerously rapid growth of the Methodists in Ontariol. What new and wicked means with they introduce to an advantage of the following the stamp it out by exposing its cowardly and odious mission, it may progress far enough to endanger Confederation. If introduce to compass the destruction of those heretics! Nothing short of a revival of the Spanish Inquisition would part of Ontario's population, Quebec part of Ontario's population, Quebec might be driven out of Confederation. Quebec is the pivotal province of the Dominion from its geographical position, and its secession would smash Confeder-ation into its original atoms, and the name of Canada would disappear from

the map of the world.

At whose instigation has this useless and dangerous institution been planted in Canada? Why, it is a direct impor-tation from the United States—a political organization transplanted, and to all appearance controlled from the other side of the line. The Mail article already re-ferred to states that "at one time there were joint meetings of the supreme bodies of the Canadian and United States societies," but owing to too much Union Jack "they refrain from attending meetings of the Canadian Association." So there seems to be no doubt that the parent system in the United States, by joint meetings of the supreme bodies, nursed and controlled the Canadian off-

nursed and controlled the Canadian off-shoot, but, for apparent reasons of policy, they refrain from joint meetings now."

It is therefore clear that the members of the P. P. A. are the dupes and tools of a foreign political conspiracy. From its natural tendencies it is not possible to conceive that it could have been started by Canadian patriots, but if the object were to rend in sunder Confederation, and to weaken Canada as a rival power and to weaken Canada as a rival power no better instrument could have invented than this one. Let loyal Canadians stand from under!

Yours, etc.

J. D. EDGAR,

MIDNIGHT MASS.

IMMACULATE CONCEPTION. what can men who adopt those views and obligations suppose they have to attack? Surely such a declaration of war could only be approved by those who felt that the political rights of Protestant citizens were being trampled upon by Roman Catholics wherever who left that the political rights of Protestant citizens were being trampled upon by Roman Catholics wherever these have a majority. I can show that, on the contrary, the political treatment of Protestants, where the Catholics have a clear majority, is far more generous a clear majority, is far more generous than the letter receive from Protestants. "Some people have just enough religion than the latter receive from Protestants of this mass was rendered in who have control. Take up the last central an almost faultless manner, provenake them love, one another." and we will find that in Ontario four con- which is second to none in the city.

J. Marskinski, O. Lanctot and W. Shaw; bass-Messrs. J. Stack, Lalonde and A. Picard. The organist and choir leader is Mrs. Geo. Germain, to whose efforts the present satisfactory condition of the choir is so shocking and un-Christian an oath? mainly due. The solos were principally I am sorry to say that it looks as if to-day the Protestant majorities are far did voice. The Misses Tobin were entrusted with several solos, and proved themselves quite equal to the task. Mrs. Buzzard's voice was heard to perfection in the alto solos, especially in "The Agnus Dei;" and the other solos were distributed between Messrs. Marskinski, Lanctot, Lalonde and Stack, receiving full justice from them. One notable feature of the mass is the "Benedictus," arranged for a quartette; it was ably rendered by Mrs. Lloyd, Mrs. Buzzard. Messrs. Lanctot and Stack. At the offertory Lambillotte's Pastoral was sung, the solo part being taken by Miss Winifred Tobin. The grand mass was followed by a low mass celebrated by the Rev. Father Lavigne, during which canticles appropriate to the season were

sung by the choir. Later on several other low masses were celebrated at the church and high mass at 11 o'clock, at which the choir again rendered Weber's mass.

In the evening the vespers of the day were chanted, followed by a sermon by Rev. Father Charon, S. J., of St. Boniface college, who was heard for the first time in this city. Some special music was sung on this occasion, including Mozart's Magnificat, Milart's Ave Verum, Ave Maria by Battaran, Tantum Ergo by Berger, and Laudate by Zingarelli. principal solos were taken by Mrs. J. Bernhart.

AT ST. MARY'S.

At midnight on Sunday, St. Mary's church was filled with a large gathering of those who were present to attend Christmas mass. The church was not decorated owing to the danger from fire but the tableau of the manger in Bethlewere very pretty and interesting. High mass was celebrated by Rev. Father Fox, assisted by Rev. Father O'Dwyer, and the sermon was preached by Rev. Father Langevin, Superior of the Oblates. The choir was considerably strengthened and under the leadership of Mr. Richard Bourbeau. Mr. Albert Evans presided at the organ. The "Mass Royal" formed the principal music; a solo was sung by Prof. Barre entitled "Minuit Chretien." During the offertory Messrs. Bouche Bros. played two selections on the mandolin and guitar, "Song Without Words," Silvestri, and "Holy Lord,"